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By
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Sam Wells

Bro Seth Y Wells on
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Temperance the best preserver of Health.

Introduction.

Having been much impressed for more than two years past, concerning the great importance of health to Believers, and the necessity of using the best means in our power for its preservation, I feel it my duty to express my sentiments on this subject. My desire is to benefit the rising generation, particularly the youth and children who have been gathered into the Society and enjoy the privileges of the gospel among the people of God. I feel greatly interested in their prosperity, and wish to see them under the blessing of God, both in things spiritual and temporal. The aged brethren & sisters, who have kept the gospel from the beginning, are leaving this world, one after another, and soon they will all be gone; and those who are now young (if they remain faithful) must supply their places, and take the charge of supporting and maintaining the gospel for themselves and for their successors, or those who may here after be led to embrace it.

It is a matter of great satisfaction to me that present appearances indicate a prospect of a sensible and important increase among the young in the different Societies. This is truly encouraging. I have long looked for such an increase, and I rejoice to see it commencing and hope it will continue. Indeed I fully & firmly believe it will increase beyond our all previous expectations. The time is doubtless at hand when the dead shall hear the voice of the Son of God, and

they that hear shall live." That is; those who are now "dead in trespasses and sins," shall be awakened by the sound of the everlasting gospel, and shall come in and embrace the way of life and salvation.

But this event cannot be brought about till those now in the faith are prepared for it. For, "judgment must begin at the house of God." The young must be baptized into the work of their day, before they can go forth to perform it. The aged have nearly finished their work, and must soon be called to their rest. The young have their work before them; and they must be prepared and ready to meet it, and take hold of it in good faith, and with a strong hand. And those who prove faithful in it, will find their reward in rich crowns of never fading glory. But a great increase is called for, and it must be gained. The waters of life which issue from under the sanctuary grow deeper and deeper, and the faithful must be in them for their purification: they must increase with the increase of the waters. We cannot travel in the gospel without an increase; and this increase must be gained in things temporal as well as spiritual; and there can be no increase in goodness without an increasing cross.

While so large a portion of the fallen race are constantly increasing in wickedness, and plunging themselves still deeper into those sensual indulgences which generate their numerous diseases, impair their constitutions, and ruin soul & body, it is the duty & privilege of Believers to increase in goodness, and labor out of

those evil habits of intemperance into which they have fallen in consequence of their relation & connexion with the manners and customs of a luxurious, flesh-pleasing and flesh-gratifying world.

We see that the world is full of diseases of every kind, and mankind are constantly suffering under infirmities of every description that can be named. Many of them are doubtless the effects of their careless & imprudence of some kind or other; but it appears very evident to all who have fully & fairly investigated the subject, that far the greatest portion of these diseases are the effects of an improper mode of living. As we have no proper regimen in diet established among us, every one follows that which is right in his own eyes, without being aware of the consequences. And when ~~a great~~ variety of articles are brought on at the same meal, the temptation to exceed the bounds of temperance is not easily resisted, especially by the young. It must appear evident to every attentive observer, that as luxury increases among mankind, so diseases increase; and while Believers are so nearly connected with the world in their manner of living, the same diseases will abound, even among the faithful. This appears to be an increasing evil, and ought to be done away. If we are required to overcome all evil, how can we pass over this, and not use our best endeavors to put it away: for certainly, these diseases originate from their natural causes; and is it not our duty to trace out the cause of evil and put it away? If we do not, it is certain the effect will not cease.

We profess to be the people of God, and we are taught that

"Our God is a God of order and not of confusion". We believe the gospel requires us to keep good order, and we are often reminded of the orders of God which we are to observe & keep. The law given to Moses was called the law of God; because it was given of God, and the people were required to keep it for their own benefit. And it is worthy of remark that this law specified, particularly what might be eaten & what not. This law was given for the direction of God's chosen people in that day, and at that early age of the world; and are we to expect that less will be required of us in this day of greater light & superior privileges? Certainly not. Yet the Believers of this day, whom God has called to be his chosen people, being descendants of the Gentile nations & not having been brought under this law, have hitherto been left, as were their ancestors, to eat what they chose, without regard to consequences. But I believe, as surely as that the work of God must and will increase; so surely the time must and will come when we shall be told what we may eat, and what we may not: for it would be wholly inconsistent with reason and revelation for the gospel of Christ, in this day of his second appearing to fall short of the law of Moses, and leave the people of God ~~in this day~~ back of the Masaic dispensation in any thing whatever, and especially in our regimen of diet and manner of living.

This is a subject which ought to excite the attention of Believers, and I wish to call the special attention of the young to a serious consideration of it; and I hope the call will not be in vain. We ought to know the nature

and effects of the various articles used for food, both in their simple state and in the compound mixtures so frequently practiced in cookery; and observe whether in the provision and preparation of our diet, the chief object is to please the taste or preserve the health. And then let us enquire of conscience whether we, as the chosen people of God, who are called to be examples to the world in acts of self-denial and the cross, in things temporal as well as spiritual, can be justified in devoting so much time & expense to to nourish the body and

please the appetite, & especially when it is done at the risk of health? For it has been proved beyond all controversy, that plain simple food, with plain cookery is not only more conducive to health, but better adapted to the strength and nourishment of the body than the mixed varieties of viands and condiments so commonly dished up in modern cookery.

We find that intemperance in the use of ardent spirits, has of late years excited general attention throughout the civilized world; and the wise men of the age have passed sentence of condemnation upon it; and thousands, perhaps millions have abandoned the intoxicating cup. And Believers, who formerly made a free use of it, without any suspicion of its injurious effects, when used in moderation, have approved & sanctioned the sentence and rejected the condemned article. This was a judicious step, and truly honorable to the gospel, and has proved a blessing to the Society.

Now the subject of intemperance in eating is exciting public attention, both in Europe and America; and physicians, surgeons, physiologists, and many others are seriously investigating the truth of physiology, and proving

the nature & inherent qualities of the various kinds of animal and vegetable food, and their natural effects upon the human constitution. And it is found by fair experiment, that the abuses of food, and its indiscriminate use are far more injurious than many of them have heretofore ever suspected. They also find that a variety of unconguenial articles at the same meal are very unfavorable to the regular organization of the system, and have a direct tendency to unhinge its natural operations and throw it into disorder:—that a frequent repetition of this practice tends, by imperceptible degrees, to bring on diseases which cannot easily be removed; and that the various high-seasoned & heterogeneous mixtures in cookery tend to clog the system, vitiate the blood, obstruct the free circulation of the fluids, and produce a variety of diseases which naturally take their character from the prevailing state of the system and the peculiar nature of the mixture.

Altho it is found that experienced practitioners, in various ages, have made many of these discoveries before and have published their experience and their sentiments, yet as these discoveries were mostly confined to the ~~most~~ medical profession and to their libraries, very little was generally known concerning them. And even now, when the subject is exciting such general attention, it is much easier (since all must eat to sustain life) to find excuses for indulging the appetite with a variety of dishes at the same meal, than to come down to two or three plain articles, cooked in a plain, simple manner, and which are calculated to promote health & temperance.

* Why can't they pursue that it is as necessary for the recovery of their health & for the sickly to do it [illegible] their health, as for the sickly to do it for the recovery of their health?

It is indeed very difficult for those who feel less concern for their health than for the indulgence of their appetites, to take up a little cross and practice a little self-denial merely for health's sake. Nor can they believe that there is any necessity of it, while they imagine their health is safe and secure enough without it; not aware that the seeds of disease are often sown by irregularities in diet. Yet they will readily admit that it may be necessary and useful for invalids and people of sedentary habits to take up their crosses and deny themselves of the luxuries of the table for the sake of their health. Why can't they on both sides?

Dr Buchan, in speaking of the importance of a suitable and proper diet, says "The great rule of diet is to study simplicity. Nature delights in the most plain and simple food, and every animal, except man, follows her dictates. Man alone, riots at large, and ransacks the whole creation in quest of luxuries, to his own destruction".

Doctor Alcott, an eminent physician of Boston, says, "It is they only who observe simplicity, and confine themselves to very plain food, who truly enjoy pleasure in eating. The bulk of mankind benumb their sense of taste by their high-seasoned, over-stimulating food and drink, and by such constant variety of strange mixtures, they actually enjoy less than he who eats plain food and is contented with it."

"The arts of cookery, (says Dr Buchan) render many things unwholesome, which are not so in their own nature. By

* Why can't they on both sides? Have it is as necessary for their health to do it for the recovery of their health as for the sickly to do it to preserve their health.

jumbling together a number of different ingredients, in order to make a poignant sauce, or rich soup, the composition proves almost a poison. All high seasoning, pickles &c. are only incentives to luxury, and never fail to hurt the stomach."

If our youth and children, who are not bound to any luxurious and disorderly habits in diet, would take this subject into serious consideration, and faithfully take up their crosses for themselves, regardless of the opposite opinions of those who have never proved the matter, and follow a plain, simple, healthy manner of diet and regimen, they might enjoy an uninterrupted course of good health, and find that increase which would prove an honor to themselves and a blessing to the Society.

Section 1.

The importance of preserving our Health.

Health is a great blessing, and no one can realize its value until deprived of it. Its preservation is therefore of greater importance than many seem to be aware of. We are placed in this world as probationers for eternity; and tho this is not our abiding place; yet it is a place in which we must be tried and proved — a place in which we are required to do good and gain good — in which a talent is put into our hands to improve, and we are required to improve it to the honor of the gospel, to the glory of God and the good of our own souls. To be in a proper situation

tion for this, it is necessary that we should enjoy good health, otherwise we can do nothing to purpose, neither for ourselves nor others. The preservation of our health depends upon ourselves in a much greater degree than is generally supposed; and if we are careless and inattentive to the means of its preservation, and thereby bring diseases and infirmities upon ourselves, we must suffer for it; there is no escape; our time is lost, and lost too by our own carelessness and neglect; and to this loss is often added the time of nurses & attendants, and the time and expense of physicians.

The careful preservation of our health is a special duty enjoined upon us as rational and accountable beings. Without health we cannot perform the various other duties which the gospel requires of us, and which are necessary to fulfil the important purposes of our creation. If therefore, the preservation of our health is in our own power, as it undoubtedly is, in a great measure, especially where freedom & intelligence are not wanting, then we shall most certainly be accountable, and must inevitably suffer loss, if we do not take the most rational and obvious means in our power for its preservation.

Sickness and ill health are matters of such common occurrence among mankind, that, generally speaking, so far from looking for the causes of our diseases and infirmities, we are too apt to set them down as the allotted visitations of Divine Providence for some inscrutable purpose which we are unable to fathom. Hence we rank them among those trials and misfortunes which necessarily fall to our lot while we live here in this world;

and therefore readily conclude it to be our wisdom to bear them patiently, not even suspecting the cause to originate within ourselves, and that these afflictions are the natural effects of our own imprudence and intemperance, which is undoubtedly the case, at least, nine times in ten.

It is an undeniable truth, that there can be no effect without a cause. Hence there must be a cause for all our infirmities, whatever they may be. Is it not then our wisdom to trace out these causes, and learn from whence our infirmities and ill health proceed, that we may know how to avoid them, and be on our guard against them? A little knowledge of the physiology of the human constitution, and of the nature and effects of the various kinds of food taken into the stomach, will soon show us the causes of the various diseases and bodily infirmities with which mankind are so often afflicted. We shall then be able to understand the natural procep of digestion, the circulation of the fluids of the body, the nature and effects of air, the difference between pure and impure air, the importance of breathing pure air, and the pernicious effects of corrupted air upon the lungs, which, together with improper food, and heterogeneous or improper mixtures of different kinds of food on the stomach, are the real causes of nearly all the diseases we suffer.

In pursuing this course we shall become acquainted with the natural means by which the body is supported and kept in a state of health and vigor, and how those means are so often subverted, and the natural functions of the body obstructed & thrown into disorder, and the evil effects that naturally follow. A little time and attention devoted to this subject in early

life, would cost but very little; indeed it would be time & expense well employed, and might prevent many severe fits of sickness, and save much time and expense in nursing and doctoring to get restored to health again; besides escaping the numerous little ailments that are constantly taxing our time, and calling for doses of medicine to remove. Or shall we, rather than be at the trouble of taking up a little cross against the indulgence of our appetites, and gaining a little wisdom on this subject, forego this privilege, neglect the means of health, indulge a careless, thoughtless sense about it, and so suffer the consequences? Can we, in so doing, be justified before God, as the followers of Christ and his faithful cross-bearers? or even as professors of temperance? certainly not. If we are indeed cross-bearers, let us prove it by bearing our crosses, not by indulging our appetites. If we are a temperate people, let our temperance be made manifest by our self-denial, not by a luxurious manner of living.

Let not a spirit of unbelief in plain diet cheat us out of our health: for there is, in truth, more real enjoyment in plain food, plainly cooked than in all the rich & high seasoned luxuries that can be provided. This I know by experience, having fairly tried & proved both; and thousands of others have tried & proved the same. Look at the common country people of England, Ireland and Scotland, especially the latter, who live altogether upon a plain, simple diet, and we find them not only enjoying good health, but far more able to endure fatigue and hardship than those who are in the habit of living upon a luxurious variety of stimulating food, which is constantly producing diseases, calling for doctors and nurses, and filling the grave-yards with the dead.

Section 2.

Intemperance in diet an extensive branch of Man's loss.

The more I see and hear and reflect upon the subject, the more I am astonished at the great loss of mankind in this one point, their manner of living as it respects their diet. It is generally admitted and believed that mankind are lost from God; but in what this loss consists, and how far it extends, they seem to know very little, and care still less. Believers are taught that the foundation of this loss is in the lust of the flesh, and every one who has had a fruitful travel in the gospel, knows it to be true. But there are many, even among Believers, who appear to be insensible of the real extent and depth of this loss. The flesh has many branches; and tho the root may be known and avoided; yet if the branches that spring from that root are not discovered and understood, and kept in due subjection, we may still indulge the flesh without being sensible of it, and even imagine that we are taking up a full cross, when at the same time we are indulging & nourishing some particular branch of the flesh. But the flesh can never die while any of its branches are kept alive: for as the root supports the branches; so it draws its nourishment from them.

I have known some among Believers that seemed to think, because they took up their crosses against the actual works of the flesh, they had a just right, and might freely indulge themselves in such other gratifications as had not been expressly forbidden, particularly in

rich, luxurious living, as a kind of compensation for taking up so great a cross; not considering the connexion between the root and the branches, and that the former is nourished by the latter.

Intemperance of any kind whatever, whether in eating or drinking, or excess in any kind of indulgence, whether of passion or appetite, or any want of restraint & moderation in any temptation or exposure, is a real violation of the order of nature established by the Creator; and whoever gives way to it, must and will suffer the consequences: for there is no escape. The organic laws established in organized beings by Divine Wisdom cannot be violated with impunity. It is as impossible as it would be for a man to break his leg without suffering pain, or to put out his eyes without losing his sight.

It has been discovered, and is now generally known and acknowledged, that the constant use of ardent spirits will debilitate, and has often ruined the strongest constitution, even tho the person in the habit of using it is never intoxicated. This, a few years ago, would not be believed by those who did not know it, and even now the lovers of rum are not willing to acknowledge it; but the fact has been too clearly proved and substantiated to be controverted. The same may as truly be said of the use of various articles of diet, which ~~many~~ experienced physicians & skilful physiologists have long since proved beyond controversy, to be injurious to the constitution, and the cause of the numerous diseases that afflict mankind.

But the epicure whose appetite has been depraved by indulgence, is hardly willing to acknowledge this; nor can

he be induced to practice a little self denial and take up a little cross for the sake of constant health. And this depravity of the appetite is evidently the sole cause that so many people in the world seem to think much more of finding means to indulge themselves in luxurious living, than of preserving their health at the expense of any self denial of this sort. Americans have often been charged by foreigners, and probably not without reason, with being a nation of gluttons & gormandizers. The great abundance & variety of provisions in which this country abounds, and which are so easily procured, has undoubtedly been the means of the great increase of luxury and intemperance throughout our land, and the principal cause of the high living which so extensively privails.

In consequence of the fallen & degraded state of man, his appetite for food necessary to nourish & sustain his body as well as his other natural propensities, has become greatly perverted; and this preversion of his taste has been increased to great excess by the numerous artificial means made use of to indulge, pamper & stimulate his appetite. Indeed this kind of indulgence has been carried to such an extent, in its progress of refinement in civilized Society, that it seems as tho many people, instead of eating to support life, that they might be able to do their duty were much more solicitous to indulge and gratify an appetite already too much depraved by luxurious living.—

This appears obvious from their excessive fondness for variety at their meals: a variety of stimulating food and condiments; a variety of meats, dished up in a variety of ways; a variety of pastries, sweet cakes and

pies of every kind, &c. &c. Yet they seem not to know, nor even suspect that all this variety on the stomach, at the same meal, must have a direct tendency to weaken the powers of digestion, and generate disorders in the system. And because the evil effects do not immediately follow, they think no harm is done; the stimulation cheers their spirits, and they feel well enough.

This variety is still followed up; the stimulous is daily repeated; simplicity is not the order of cookery here; "eat, drink and be merry;" all goes well yet. But let us look a few months, forward, or perhaps a few years, for those of a strong constitution, and then see the effects. Weakness in the joints, lameness, back-ache, headache, loss of appetite, feverish in the morning, sick at the stomach, sour stomach, dizziness, sick head-ache, stiffness in the joints, rheumatic pains, perhaps a settled rheumatism, boils, fellons, fevers, and lastly sickbeds, doctors and nurses. All these effects, and perhaps many others of a similar kind, naturally follow; yea, as naturally as cutting the finger causes the blood to flow out; yet the real cause of all these disorders scarcely enters the thoughts.

How few there are, even among us, that when taken unwell, ever once think of looking for the cause of their illness! But instead of searching out the cause, and putting that away, they will apply to the physicians, for "something to take," a little medicine, or something to remove their present distress, and still pursue the same course of living as before. The consequence is, their manner of living (unless carried off by active exercise in the open air) will produce its effect, and of course requires a frequent resort to medicine; and every additional dose

dose of physic weakens the natural powers of the constitution, till they finally become confirmed invalids, and their lives must then be supported by a constant course of medicine. This is the case with thousands and tens of thousands in the world; and I regret that Believers are too much inclined to pursue the same course. Yet this medicine generally makes matters worse instead of better.

In the history of the world, from the earliest ages down to the present time, we have sufficient evidence that diseases have increased in number and variety in proportion to the increase of luxury & sumptuous living. In early ages, when mankind subsisted on plain, simple diet, they enjoyed a degree of health, strength and physical powers far superior to any thing known at the present day. Various diseases, which are now very common, were then quite unknown. But these ancient nations, after enjoying peace & plenty, health and happiness, began to increase in pride and ambition, and became eager after riches, honor and conquest. — Their plain, simple diet no longer satisfied them; they must have something more delicate and costly, and began to seek after rich varieties of food, and to increase the luxuries of the table; so that instead of their former plainness (simplicity) and their parched corn, plain lentils, pulse & water, they began to indulge themselves in feasting and fatness. Splendid tables, rich furniture, costly dishes, and high-seasoned, stimulating food, and dainties of every variety were gradually introduced among them. This course of living soon generated and brought on diseases; and these diseases

were increased and magnified in proportion to the extent and excess of their luxuries.

These things are well known; and even to this day, every variety of luxurious living still continues to increase in this country, and diseases still multiply among us; yet very few seem to be aware of the causes from whence they originate. But let the subject be fully investigated, and no one need to be at a loss for the causes of sickness and infirmity. I have often thought of a remark made by the celebrated Joseph Addison, more than one hundred and twenty years ago, on the subject of the fashionable manner of feasting which prevailed in his day. "For my part, (says he,) when I behold a fashionable table, set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes."

Section 3.

Laws adapted to the sustenance of life established by the Creator, the violation of which is the natural cause of sickness & infirmity.

Many who are entirely ignorant of the nature of physiology, who know not the peculiar organization of the human constitution, and who are unacquainted with those laws which God has established in the constitution of all living beings for the support of life, are apt to be

very incredulous respecting the use, or even the propriety of any regular system of diet or regimen for the preservation of health. Some will even ridicule the idea of preserving their health by any such means. It would seem that such people did not consider that, "God is a God of order and not of confusion;" and that in all his works throughout the whole system of the universe, he has created nothing, either natural or spiritual, for which he has not established some order by which it was to be regulated and preserved in existence, some internal law adapted to its peculiar nature, by which it might answer the end and design of its creation.

Having paid some attention to this subject, I am fully persuaded that a proper knowledge of the physiology of the human constitution, and of those organic laws by which it is sustained and kept in order, and a strict conformity to them, would tend very essentially, if not effectually, to prevent those diseases and infirmities with which we are so often afflicted. Indeed I believe there are but very few diseases, excepting such as are hereditary, that might not be removed by the same means; and I am informed that even those have, in some cases, been removed or greatly mitigated.

This established order in organized beings and substances is called the <u>organic law</u>, or the <u>law of nature</u> pertaining to their peculiar organs; and is particularly adapted to that class or order of beings or existences for which it was intended; and every class or order of organized beings in existence, throughout the whole

creation has its own established laws. If these laws are at any time violated in any organized being or existence, whether animate or inanimate, that being or existence must suffer in consequence of it.

For example: The organic laws of the various kinds of vegetation require a certain degree of heat & moisture to keep them in a healthy and thriving state. If the degree of heat & moisture be greater or less than the nature of that particular class requires, the health and thriftiness of that vegitable or class of vegitables is obstructed. And if the degree of heat and moisture be increased or diminished beyond what its nature can endure, it must perish. Some kinds of vegitables require more heat, and some more moisture than others, according to the organic laws of their creation.

For instance: Wheat requires less heat and less moisture than Indian corn; therefore wheat may be cultivated to profit where corn cannot. Rice also requires a warm climate, and will flourish best where the land is overflowed with water. Many kinds of vegitables will flourish only in a warm climate, where there is no frost; but if once touched with frost, they perish. Others again will endure a great degree of frost without injury. The difference is owing to the different organization pertaining to the various kinds of the vegitable creation. The effects are seen and understood; but the organic laws peculiar to each kind, and by which they are governed, are quite out of our sight, and can be known only by their different effects.

The same is true of all the animal creation. Some will

live and thrive best within the tropics, such as the camel, the ostrich &c. Others will best endure a cold climate, such as the moose, the reindeer, the Lapland dog, &c. The organic laws pertaining to the constitutions of the various kinds of animals are also such, that certain kinds of food are best adapted to the sustenance of each particular kind or class of animals; and that which is most suitable for one kind or class, will often be found most unsuitable for another; so that the different kinds must be sustained by different food. Some are called carnivorous animals; because they feed on flesh; others are called herbivorous; because they feed on grass and herbage; others again are called granivorous; because they feed on grain and seeds. Yet such are the organic laws established by the Creator in the constitutions of the inferior animal creation, that each kind seems to be led and governed by a kind of natural instinct to partake of that kind of sustenance which is best adapted to their own particular organization. Hence animals that run at large and seek their own sustenance, are not liable to be injured by what they eat and drink; of course they are seldom known to suffer by sickness.

But man, as an organized being of a superior order, has been furnished by his Creator with organic laws no less important to his happiness and healthy existence than those of the inferior creation. In addition to these, he has been endowed with rational powers and faculties, to guide and direct him in the selection of those things which are best adapted to his constitution, and most suitable for his healthy sustenance; and the choice of good or evil is left in his own power, without any other restraint than the

dictates of his own intelligence, wisdom and discretion. But instead of making a right use of his intelligence, wisdom and discretion, in selecting such kind of food as is most suitable for the healthy nourishment of his body, he is more anxious to obtain such as will best please a perverted & depraved appetite. By this means he is constantly exposed to sickness and infirmity; and if he does not as constantly reap the reward of this indulgence, he has great reason to be thankful for the protecting care of Divine Providence.

It has been found by numerous experiments of many eminent physicians, and is considered by them as a violation of the organic laws of the human constitution, that a variety of different and uncongenial articles of food at the same meal, is injurious to the constitution, and ought never to be indulged by those who have any regard for the preservation of their health. Hence they teach that but few articles should be eaten at the same meal, and that those few ought to be simple in kind, and congenial with each other. That is, they must be of a kind that will not operate against each other, but will agree together on the stomach, and digest equally; otherwise they will prove injurious to the stomach and bowels in consequence of their unequal digestion: that a want of care and attention in this respect is the cause of those disorders of the stomach and bowels of which many people so often complain. To remove these complaints, recourse is often had to cathartics and emetics. Tho in some cases this may be really necessary in order to counteract a greater evil; yet every dose of

physic has a natural tendency to weaken and impair the natural constitution. In ordinary cases, however, it would be much better for the patient to abstain entirely from those articles of food that caused the disorder, and confine himself to a plain simple diet. This, in a little time, would restore the stomach and bowels to their natural state, without the irritating and weakening effects of medical doses. But the general practice is, after taking the medicine and removing the difficulty, to return to the same kind of living, and bring on the same diseases again.

Section 4.

We ought to know the Cause of our Diseases.

As it is an established truth that there can be no effect without a cause, it becomes our duty as rational and accountable beings to search out the causes which so frequently produce diseases and infirmities among us; that by a timely removal of the cause, we may be able to avoid the effects.

I have been informed that Father Joseph made it a rule, whenever any unfortunate occurrence happened to him, even if he made a misstep and stumbled in passing along the road, to search out the cause, that he might be able to avoid it in future. He well knew that there could be no effect without a cause, and therefore considered it a matter of importance to guard against unfortunate events by guarding against the causes which produced them. And if he

thought it necessary to find out the cause of every misstep, for the purpose of directing his steps aright and avoiding evil, surely we ought to search out the causes of the many diseases and infirmities so constantly prevailing among us: for it is certain these things cannot happen without a cause. Why then should living souls, with their eyes open, so long continue to suffer ~~suffer~~ sickness and ill-health, and still remain thoughtless and indifferent about the cause? or like the blind fatalist ascribe these infirmities to chance and fate, and still go on, like the rich man in the parable, to fare sumptuously every day, and suffer the unhappy & inevitable consequences? For it is a truth beyond all controversy, that a very large portion of our bodily diseases and ailments are the effects of our manner of living.

The constitution of our bodies is such that they must be nourished and supported by suitable food and drink, without which they must inevitably perish. And if that food & drink is not adapted to the constitution, or if it is adulterated or rendered unwholesome by any improper mixtures or unsuitable process of cookery, it must of necessity prove injurious to health. We have an abundance of plain, simple, healthy food, provided for our wants, and such as is suitable to keep our bodies in health, so as to enable us to perform all the duties required of us; and if we will but make a godly use of that which God has provided for us, free from adulteration, there will be no necessity of having recourse to medicine to stimulate our languid powers and repair the effects of our intemperance.

But mankind are not satisfied with what God has

provided. Plain, simple, unadulterated provisions are not fitted to their epicurean taste. They must devise every possible scheme, and call into action every variety of modern cookery, to indulge and pamper a depraved appetite. Not satisfied with two or three good things at a meal, they must not only have a great variety of articles, many of these articles must be dressed and cooked in a variety of ways. Not satisfied with plain, wholesome bread, but pastries of various kinds must be added— such as sugar cakes, molasses cakes, sponge cakes, nut cakes, short cakes, ginger bread, butter biscuits, with pies & tarts of every variety, and all more or less saturated with hog's fat or some other kind of animal grease. Not content with one kind of plain boiled or baked meat, they must have several varieties at the same table, and have them dished up in a variety of modes of cookery, with rich gravies & various selections of condiments, and all the stimulating articles of spicery to stimulate and gratify a depraved & unnatural appetite. In this way a foundation is laid for a large portion of the diseases with which the fallen race are constantly afflicted; and yet, because they do not drink spirituous liquors and actually get drunk, they think it no intemperance. They do not consider that this mode of living is as really intemperance, and as injurious to the constitution as dram drinking, and has a natural & sure tendency gradually & insensibly to corrupt the blood & viscera, and unless worked off by laborious exercise in the open air, or by repeated does of medicine, it must finally come to a crisis; and then sickness or some kind of disease must and will follow.

Continued in No 2.